

ON BEHALF OF

THE OBERLIN INSTITUTE,

IN AID OF THE

ABOLITION OF SLAVERY,

IN THE

UNITED STATES OF AMERICA.

JOHN KEEP and WILLIAM DAWES, are now in this country, for the purpose of bringing the claims of the Institution before the benevolent, to whose confidence, payers, sympathies, and benefactions they are affectionately commended in a document, signed by—

| | | | | |
|---------------------|----------------------|---------------------|--------------------|---------------------|
| ARTHUR TAPPAN. | ELLIS GREY LORING. | ANGELINA D. WELD. | CHARLES W. GARNER. | AMASA WALKER. |
| LA ROY SUNDERLAND. | CHARLES FOLLEN. | SARAH M. GRIMKE. | SAMUEL E. CORNISH. | FRANCIS JACKSON. |
| JAMES G. BIRNEY. | HENRY B. STANTON. | THEODORE D. WELD. | DAVID LEE CHAPMAN. | ROBERT PURVIS. |
| JNO. G. WHITTIER. | SAMUEL J. MAY. | JAMES M'CUNE SMITH. | MARIA W. CHAPMAN. | ALVAN STURWART. |
| JAMES FORTEN. | WILLIAM L. GARRISON. | LEWIS TAPPAN. | MARY S. PARKER. | PETER WILLIAMS. |
| JOSEPH SOUTHWICK. | HENRY GREY. | JOSHUA LEAVITT. | WENDELL PHILLIPS. | JOSHUA R. GIDDINGS. |
| THANKFUL SOUTHWICK. | JAMES C. FULLER. | GERRIT SMITH. | HENRY G. CHAPMAN. | E. C. DELAVAN. |

Who are among the leading abolitionists of the United States, and who thus write by the Deputation.

"From our knowledge of the Professors at Oberlin, of the spirit that pervades the Institution, and of the mighty influence, "young as it is, which it is already putting forth, we feel solemnly moved by duty, and sweetly constrained by love to the truth, "and honour for its faithful avowal, to give our emphatic testimony in favour of the Oberlin Institute. We believe it to be accom- "plishing more for freedom of thought, speech, and conscience, more for the great cause of human liberty and equal rights, the "annihilation of prejudice and caste in every form—more to honour God, to exalt his Truth, and to purify a corrupt church and "ministry, than any other Institution in the United States."

On a review of the whole circumstances of the Oberlin Institute, its origin, history, and tendency, the conviction must be deeply felt, that it is pre-eminently adapted to compass the benevolent and Christian object of its founders; that it is friendly alike to the elevation of an oppressed people, and the emancipation of the American churches from their vassalage to the spirit of this world, and that it is strongly commended to the friends of the slave and the coloured free man, and, indeed, to all who are concerned for the welfare of their species, and the purity of the church of Christ.

The object has received the sanction of the following persons by Subscriptions and otherwise:—

| £ | s. | d. | £ | s. | d. | £ | s. | d. | £ | s. | d. |
|------------------------------------|-----|----|---|--------------------------------------|----|---|----|-----------------------------|----|----|----|
| Thos. Fowell Burton, Esq. | 100 | 0 | 0 | Mrs. Ann Hull | 20 | 0 | 0 | E. Dixon, Esq. | 10 | 0 | 0 |
| Samuel Gurney, Esq. | 100 | 0 | 0 | Henry Bath, Esq. | 20 | 0 | 0 | Thomas Barnes, Esq. | 5 | 0 | 0 |
| Thomas Sturge, Esq. | 100 | 0 | 0 | Mrs. Ann Holland | 20 | 0 | 0 | Joseph T. Foster, Esq. | 5 | 0 | 0 |
| G. W. Alexander, Esq. | 100 | 0 | 0 | Mrs. Lucy Darby | 20 | 0 | 0 | Caroline Hooker, Esq. | 5 | 0 | 0 |
| John Bell, Esq. | 100 | 0 | 0 | Abraham Darby, Esq. | 20 | 0 | 0 | Mrs. Jane Harris | 5 | 0 | 0 |
| Miss A. Hopkins Smith | 100 | 0 | 0 | Alfred Darby, Esq. | 20 | 0 | 0 | Rob. Howard, Esq. (An.) | 5 | 0 | 0 |
| A Friend to Right Prin- ciples | 52 | 10 | 0 | Miss Mary Darby | 20 | 0 | 0 | Wm. Jansan, Jun. Esq. (An.) | 5 | 0 | 0 |
| Sir Colling. E. Smith, Bart. | 50 | 0 | 0 | Miss Deborah Darby | 20 | 0 | 0 | Mrs. Mary Overend | 5 | 0 | 0 |
| Philip Frith, Esq. | 50 | 0 | 0 | L. and M. Howard, Esqrs. | 10 | 0 | 0 | John Sanderson, Esq. | 5 | 0 | 0 |
| From two Friends in Ireland | 50 | 0 | 0 | W. B. Gurney, Esq. | 10 | 0 | 0 | Misses Rachel & M. Stacey | 5 | 0 | 0 |
| Miss Mary Phillips | 50 | 0 | 0 | William Poole, Esq. | 10 | 0 | 0 | George Thompson Esq. (An.) | 5 | 0 | 0 |
| Miss Margaret Pope | 50 | 0 | 0 | John Bradbury, Esq. (An.) | 10 | 0 | 0 | John Philipps, Esq. | 5 | 0 | 0 |
| Herbert Baily, Esq. | 50 | 0 | 0 | William Cuth, Esq. | 10 | 0 | 0 | Wm. Cook, Esq. (An.) | 5 | 0 | 0 |
| Robert Graham | 50 | 0 | 0 | Miss Elizabeth Paine (An.) | 10 | 0 | 0 | W. T. Huggins, Esq. | 5 | 0 | 0 |
| James Canfield, Esq. | 25 | 0 | 0 | Charles Meeking, Esq. | 10 | 0 | 0 | Samuel Bagster, Esq. | 5 | 0 | 0 |
| John Grant, Esq. | 25 | 0 | 0 | Samuel Morley, Esq. | 10 | 0 | 0 | Charles Ridgeway, Esq. | 5 | 0 | 0 |
| Joseph Sharpless, Esq. | 25 | 0 | 0 | Joseph Neeby, Esq. | 10 | 0 | 0 | George Osborn, Esq. | 5 | 0 | 0 |
| Jonathan Backhouse, Esq. | 25 | 0 | 0 | Thos. Norton, Junr. Esq. | 10 | 0 | 0 | Edward Lawford, Esq. | 5 | 0 | 0 |
| D. Nicholson, Esq. | 25 | 0 | 0 | Thomas Richardson, Esq. | 10 | 0 | 0 | W. Hall, Esq. | 5 | 0 | 0 |
| Hanbury, Taylor, and Co. Esqrs. | 21 | 0 | 0 | Joseph Stacey & Sons, Esqrs. | 10 | 0 | 0 | Daniel Rutter, Esq. | 5 | 0 | 0 |
| John Alcock, Esq. | 20 | 0 | 0 | Thomas Smith, Esq. | 10 | 0 | 0 | John Backhouse, Esq. | 5 | 0 | 0 |
| Richard Barrett, Esq. | 20 | 0 | 0 | Mrs. Sarah Baker | 10 | 0 | 0 | Mrs. Catherine Backhouse | 5 | 0 | 0 |
| Jonathan Barrett, Esq. | 20 | 0 | 0 | John Chipchase, Esq. | 10 | 0 | 0 | Miss Eliza Backhouse | 5 | 0 | 0 |
| George Head, Esq. | 20 | 0 | 0 | John D. Bussett, Esq. | 10 | 0 | 0 | Miss Jane G. Backhouse | 5 | 0 | 0 |
| Wm. M'Murray, Esq. | 20 | 0 | 0 | Miss Anna Hull | 10 | 0 | 0 | William Backhouse, Esq. | 5 | 0 | 0 |
| Joseph Sturge, Esq. | 20 | 0 | 0 | Joseph Rutter, Esq. | 10 | 0 | 0 | J. Collins, Esq. | 5 | 0 | 0 |
| Richard Storey, Esq. | 20 | 0 | 0 | Lozier A. S. Society of Newcastle | 10 | 0 | 0 | Thomas Wantner, Esq. | 5 | 0 | 0 |
| Miss Sarah Wedgwood | 20 | 0 | 0 | William Exton, Esq. | 10 | 0 | 0 | Benjamin Smith, Esq. | 5 | 0 | 0 |
| Christopher Hawkey, Esq. | 20 | 0 | 0 | G. T. Nicolson, Esq. | 10 | 0 | 0 | G. F. Angus, Esq. | 5 | 0 | 0 |
| | | | | Samuel Hull, Esq. | 10 | 0 | 0 | Thos. Maw, Esq. | 5 | 0 | 0 |

An account is opened with Messrs. HANBURY, FAYNOR, and LEITCH, Bankers, 60, Lombard Street.

ROBERT FORSTER, GEORGE STACHY, and CORNELIUS HANBURY, Esqrs. have kindly consented to be a Committee of Reference, who will inspect, audit, and publish the account of monies received.

WILLIAM DAWES, } Deputation.
JOHN KEEP, }

10, Wardrobe Place, Doctor's Commons, London, Jan. 1st, 1840.

"To John Keep, and W. Dawes, the Deputation from Oberlin."

"London, July 6th, 1839.

"MY DEAR FRIENDS,

"Receive an Englishman's warmest welcome to these shores. I greet you as devoted and self-denying labourers in the cause which carried me, and still knits me to your country. You come accredited by the known and loved men and women who are valiantly fighting the battles of religious liberty in the land of slavery. You are therefore doubly welcome.

"I feel an intense desire for the success of your mission to Great Britain. I cordially approve your errand—with all my heart I commend your object. The claims of the Oberlin Institute are many and strong—its necessities urgent and increasing. I consider your appeal to the people of this country for pecuniary aid, legitimate and proper. Your are pleading for an Institution of no ordinary or common kind, but for one whose origin, design, and operations, are of a special and unexampled character.

"The Oberlin Institute came into existence during the early part of my visit to the United States. It was created by the exigencies of the anti-slavery cause, and has ever since been linked to that cause by the most sacred ties. I beheld its birth with peculiar interest. I have watched its growth, I have admired its principles, I have rejoiced in its usefulness; and deeming it more than ever required by the circumstances of the times, I pray that it may be preserved, and assisted to carry out its plans for the sake of the slave, and the persecuted man of colour throughout the world.

"The grounds on which (in my opinion) you may fairly and cogently urge the claims of the Institution you represent, upon the sympathy and liberal support of the British public are,—

"1. That it exists with special reference to the slave—his emancipation and subsequent elevation as a rational and immortal being.

"2. That it discards prejudice and caste in every form, and exhibits in the land of prescription and slavery, the delightful scene of the coloured student and the white student sitting together on terms of perfect equality, and affectionate brotherhood, and has thus become the butt of reproach and hostility.

"3. That it has already furnished teachers to the coloured population of our British Canadian Provinces, in which there are more than ten thousand refugees slaves, whose worth as subjects of this realm will be incalculably increased, by the knowledge imparted to them by the students from Oberlin.

"4. That it has sent young men as teachers to the coloured people of the United States, and the emancipated negroes of the Island of Jamaica, and will continue to train up others for the most noble work.

"5. That those who came under voluntary pledges to support the Institute, have been unexpectedly embarrassed by commercial misfortunes, and cannot do anything towards Oberlin, without withdrawing their contributions from the other anti-slavery operations of the United States, which demand all the aid they can possibly render.

"6. That the abolition principles held and taught at Oberlin are not confined in their application to the United States, but regard the enslaved in every part of the world, and, therefore, that the Oberlin Institute is part and parcel of the great machinery for the universal overthrow of slavery and the slave-trade.

"On these grounds, as well as because I love America, and especially those who are associated with you in your present disinterested effort, I feel it a duty and privilege to subscribe to the utmost of my ability, and to render this testimony to the excellence of your object. I look on Oberlin as an inestimable blessing to America and the world, and I should mourn over its fall as a signal calamity to the cause of the suffering and the oppressed.

"That God may grant you favour in the eyes of my countrymen and countrywomen, and prosper you to the extent of your largest wishes, is the desire of

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E. A. 2.

"Your friend and fellow labourer,

"GEORGE TROTTER."

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“ W. DAWES and JON KEMP, whom this will introduce, are two gentlemen from the United States, who have made a disinterested visit to England to endeavour to obtain pecuniary aid to relieve the Oberlin Institute from its difficulties, an establishment whose merits and claims need only to be known to secure the sympathy and help of the friends of the Negro and the Christian public generally. A letter from my friend Lewis Tappan, of New York, says, ‘ The Oberlin Institute is an abolition seminary—that is, its founders, officers, students, and patrons have embraced and advocated these sentiments. There is no literary or religious institution in this country where the coloured man, or his friends, would be so sincerely welcomed, or where the gospel is so thoroughly and fearlessly preached. The Institute has the confidence of all anti-slavery men, of every religious denomination, on account of its devotion to human rights. The Faculty are necessitous. When they commenced their enterprise the country was prosperous; but the failure of most of their early friends, in the midst of their preparations to build, &c. nearly overwhelmed them. They confided in God, however, and he upheld them. They think it their duty to appeal to the British public for aid at this juncture.’ Hoping that the circumstances which have closed the door against them to so many professing Christians in America, will open it more readily in England.

"I am respectfully,
"JOSEPH STURGE."

Birmingham, 6th month 17, 1839.

"To Messrs. Kapp and Dawes, Deputation from the Oberlin Institute."

London, Oct. 30th, 1839.

“DEAR SIR,

"During my late sojourn in the United States I had the advantage of becoming acquainted with many of the friends of, and some of the gentlemen who have matriculated at, the Oberlin Institute. When I mention it, among the former were to be found such men as Lewis Tappan, J. G. Birney, Joshua Leavitt, H. B. Stanton, and Theodore Weld—men alike distinguished for their intelligence, philanthropy, and Christian excellence, and their self-sacrificing labours in the cause of the oppressed slave:—I am satisfied, that to all who know them, the Institution needs no other recommendation than the warm approval they have given to its objects.

"I conceive the Oberlin Institute to be worthy of the cordial support of the friends of religion and the enemies of slavery in this country, and trust that your disinterested efforts to render it permanently and extensively useful, will be crowned with abundant success.

"Yours very truly,
"JOHN SCOBLE."

As many persons in this country may be unacquainted with the nature of Slavery as it exists in America, the following is appended, by which it may be seen what great difficulties the Abolitionists in that country have to contend with, owing to the state of the laws, and also the efforts that are made to prevent not only the actual slave, but free coloured persons in many of the States, from being taught to read, and to debar them from hearing the Gospel preached, and what sufferings await them when they meet together to worship the Lord.

Slaves are not allowed to learn to read.

In Georgia, a slave State, any justice of the peace may, at his discretion, break up any religious assembly of slaves, and may order each slave present without trial to be flogged.

In Virginia, all evening meetings of slaves, or of free persons of colour, for any religious purpose, are forbidden. Similar laws exist in other slave States.

The law affords no protection to the marriage of slaves. The connexion may at any time be legally broken up, to gratify the avarice or licentiousness of the master.

In Georgia, if a white teach a free coloured, parson or slave to read or write, he is fined 100*l*. and imprisoned at the discretion of the court. If a free coloured man teach, he is to be flogged or whipped; of course a father may be flogged for teaching his own child.

In North Carolina, it is unlawful to teach a slave to read or write, or to sell or give him any book or pamphlet, even the Bible.

In addition to these laws, purposely made to keep the slaves and free-coloured population in a state of degradation and ignorance, the Abolitionists have to contend with a powerful prejudice against colour.

In some religious societies there are free coloured persons of great talents and piety, who are acknowledged and ordained as ministers.

C. J. Colver, a minister, was called in the course of his duty, to attend a general meeting of the Presbytery of Ministers and Elders; he took on account a part in the proceedings of the meeting; but when meal-time arrived, his place was left unvisited, to grieve over the want of brotherly love and Christian kindness, nor was he invited by any to lodge. The next day the minister of the place, whose duty it was to visit the sick, called on him, and found him in bed, and in the midst of this improper conduct, apologized for so great a neglect of Christian duty, and offered him money (which he did not need) to purchase food, and said

In Georgia, if a free coloured man or negro preaches, he may be seized without warrant, and flogged to the extent of thirty-nine lashes; and the same number of lashes may be applied to each of his hearers.

In Louisiana, the penalty for instructing a free coloured person in a Sabbath school, is, for the first offence, 500 dollars; for the second offence—death.

—In South Carolina, if a free coloured person assists a run-away slave, he is fined 10*l.*; and if unable to pay the fine, he is to be sold into slavery. In 1837, a free woman and her three children were thus sold, for harbouring two slave children.

The slavery interest is so great, as to have induced the free State of Connecticut to pass a law prohibiting schools for free persons of colour who should come from any other State.

In June, 1833, Miss Crandell was imprisoned at Brooklyn, for having opened a school and taught free persons of colour who come from other free States, and her school was broken up.

his own house was full, and therefore he could not take him in to lodge, and that the residents belonging to his Church would not associate with him on account of his colour, although he was an acknowledged member of the congregation.

T. S. W. one of the regular pastors of a Presbyterian Church in the City of New York, was travelling with his wife in a steam boat; they were not allowed to go into the cabin at meals with the other passengers, and although his wife was ill, he could not for any money procure a bed, because they were people of colour, but they were obliged to remain on deck, exposed to the dailis of the night, by which his wife lost her life.

The perils and dangers to which Abolitionists are exposed may be seen by the following facts:—

Anna Drasner, a poor and pious theological student was employed to sell bibles in a slave State. He was arrested and brought before a self-constituted court, in which were seven elders of a Freshwater Church and a minister of the same denomination. They judged him guilty of the crime of being an abolitionist, condemned him to be flogged, and at midnight, surrounded by an angry multitude he was stripped and twenty lashes, with a raw hide, was inflicted on his naked back. When this was over, he in prayer, thanked God for having sustained him, and besought that this evil might not be laid to their charge. In fury, they cried, stop his d-d mouth.

The Rev. E. P. Lovejoy, an abolitionist, the editor of a newspaper in a free State, was frequently assailed by a mob; at one time they were kept off by the extraordinary courage of his wife. On the last occasion, they shot him, and threw his printing press into the river. And such was public sentiment in favour of slavery in the City where these atrocities occurred, that the offenders could not be brought to justice.

Dr. R. Crandall was cast into prison in Washington City, for having in his trunk anti-slavery papers, and detained so long in prison as to occasion his speedy death.

A highly respectable physician, a member of the Society of Friends, and an abolitionist, residing in the free State west, in his own house, assembled a mob of persons calling themselves respectable: he was thrown down by them violently on the floor, and required to grovel and to crawl upon all fours; he earnestly advocates the cause of the oppressed and coloured people. He refused to comply with this unchristian demand. They trod on his neck, and otherwise ill-treated him—wounded a gun, and threatened to burn his house, and drive him away, but all in vain—he remained true to the cause of justice and mercy. God restrained the mob from taking his life.

Rev. George Storrs was dragged from his knees while in prayer, by the Deputy Sheriff, because he had delivered an address against slavery. At another time, he was, for the same offence arrested in the pulpit, by author-

city of a writ from a Justice, and the Governor of the State indirectly sanctioned the deed.

Mr. Preston, in debate, on the floor of the Senate of the United States said, "Let an abolitionist come within the borders of South Carolina, if we can catch him, we will try him, and notwithstanding all the interference of all the Governments on earth, including the federal government, we will hang him."

Mr. Hammond, a member of Congress from South Carolina used on the floor of Congress the following language: "I warn the Abolitionists, ignorant, infatuated barbarians as they are, that if chance shall throw any one of them into our hands, he may expect a felon's death."

Many of the slaves in the United States are white, both men and women, children of American Citizens. Slavery was the lot of the daughters of Jefferson, President of the United States. Attempts are made to reduce foreigners to slavery. It is not long since, the slave dealer seized a poor Irish woman, and although she protested she was from Ireland, she was only rescued by great efforts of the Abolitionists in a court of law.

Breeding slaves is one of the great staples in trade of Virginia. Children are there reared for the market like oxen for the shambles. The sale of slaves from this State, in 1836, amounted to twenty-four millions of dollars.

The streets of the City of Washington, the seat of Government are often crowded, on the Sabbath with manacled captives, on their way from the northern to the southern slave States.

This trade in life, this buying, imprisoning and exporting of men, women, boys and girls; this tearing asunder of husbands and wives, parents and children, to the disgrace of the United States, is all legalized by virtue of authority delegated by Congress, in the following enactment of date July 28, 1831, viz: "For license to trade or traffic in slaves;" for which license to commit iniquity, that nation, boasting of the greatest freedom on earth, exacts the sum of 400 dollars, or 80¢ the price of blood, to fill its treasuries.

Charles J. S. Pomeroy & Co. (Post) 5-12-58.